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GOD'S SELF-EMPTIED SERVANT

ALSO
A KEY TO THE
PHILIPPIAN EPISTLE

R. C. MORGAN

NEW EDITION—REVISED AND EXTENDED.



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GOD'S SELF-EMPTIED SERVANT.

"Thy Holy Servant Jesus."—*Acts iv. 27.*

ALSO A KEY TO THE PHILIPPIAN EPISTLE.

By R. C. MORGAN,
Editor of *The Christian*,
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"AT JESUS' FEET,"
ETC., ETC.

Second Edition,
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WITH NOTES FROM ANCIENT AND MODERN EXPOSITORS.

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Preface.

SOME years ago, the endeavour to heal a breach between two Christian sisters naturally led me to Paul's entreaty of Euodia and of Syntyche to be of one mind in the Lord. Continued study and meditation showed with increasing clearness that these two women supply the key to the Epistle to the Philippians.

The chief consideration which the Apostle sets before his beloved Philippian children in the faith, in urging them to humility and love, was the example of our Lord, set forth in chapter ii. 5-11 of that Epistle. And the most wonderful statement of that wonderful passage was that the Wonderful, Counsellor, the Mighty God, the Father of Eternity, the Prince of Peace, "EMPTIED HIMSELF."

It is therefore fitting that the following endeavour to indicate the key to the Epistle should be accompanied by the essay on the Self-emptying of the Son of God: "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through his poverty might become rich."

That essay, though it does not precede but follow the chapters on the

Preface.

Epistle generally, is given the first place on the title-page on account of the supreme importance of its subject.

In this, the Second Edition, I have only slightly indicated, if not entirely omitted, any mention of those powers or "relative attributes" of which I think our Divine Redeemer emptied Himself. But the *fact* of his Self-emptying has been emphasized repeatedly. Because not a few evangelical apologists shrink from asserting—if not from even admitting—the Self-emptying which the Apostle emphatically affirms, as the special example of meekness and lowliness, to which he exhorts every member of the church at Philippi, and therefore every professed follower of Christ throughout the ages.

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Euodia and Syntyche

A Key to the Philippian Epistle.

I.

The Apostle's Wise Tact.

IF the contents of a letter can be relied upon as indicating the circumstances of those to whom it was written, three conclusions seem to become evident with regard to this Epistle: (1) That there was discord at Philippi, of which (2) Euodia and Syntyche were the centre; and (3) that the subject of dissension was some phase of the question of Christian perfection.

That there was discord is evident from the repeated exhortation to unity: see, *e.g.*, i. 27; ii. 3; iii. 15, 16; iv. 2; and especially the almost vehement appeal of ii. 1, 2;

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“If then you can be entreated in Christ, if you can be persuaded by love, if you have any fellowship in the Spirit, if you have any tenderness or compassion, I pray you make my joy full, be of one accord, filled with the same love, of one soul, of one mind.”

Conybeare and Howson.

These commentators remark on the above verses: “The extreme earnestness of this exhortation to unity shows that the Philippians were guilty of dissension; perhaps Euodia and Syntyche, whose opposition to each other is mentioned (iv. 2), had partisans who shared their quarrel.”

Observe the wisdom and tact with which the Spirit-taught Apostle deals with this unhappy state of things.

(i.) He will not recognize two parties. This is shown by the frequent and significant use of the comprehensive word “all.” He addresses *all* the saints at Philippi, with the bishops and deacons; he makes request for them *all* with joy; he is confident that

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He who began a good work in them will perfect it, and it is meet to think this of them *all*, because *all* of them are partakers with him of the grace of God ; and God is his record how greatly he longs after them *all* in the bowels of Jesus Christ. And though he desires to depart, and to be with Christ, he knows that he shall abide, and abide with them *all*, for their furtherance and joy of faith. In anticipation of his martyrdom he rejoices with them *all*. Epaphroditus longs after them *all*. The Apostle prays, in closing, that the grace of the Lord Jesus Christ may be with them *all*. Other Epistles are addressed to all the saints, and conclude with grace to all ; but in none beside is there the same reiteration of the word.

In acknowledging their care and kindness in ministering to his necessities, etc., he addresses them as “ye Philippians.” Thus, all through his

Euodia and Syntyche.

letter, he shows equal love to them all, and his absolute freedom from partisanship or partiality. The Apostle's special mention of the bishops and deacons, in this Epistle only, may have been intended to keep them, as officers of the church, from taking sides in the division.

(ii.) He dwells on subjects of common interest to them all. They are agreed in loving him; then he will unite them in sympathy with his bonds and with his work, leading them to united prayer for his salvation, and for the supply of all his needs, by the Spirit of Jesus Christ. His mention of Timothy and of Epaphroditus (ii. 19-30) similarly tended to unite their hearts in sympathy with those brethren, for whom they had a common affection.

(iii.) The Apostle prays that their *love* may abound yet more and more, in full knowledge, and in all understanding; that they may be pure,

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and walk without stumbling, until the day of Christ; being filled with the fruit of righteousness unto the glory and praise of God. He gives them credit for the love they have, but He would have it multiplied. For love is the source of wisdom. If love abounds, they will have wisdom to discern between things that differ. If they love one another, they will not exaggerate their differences, but each will endeavour to see what is good in the conduct, and true in the argument, of those from whom they may at present differ in judgment. They will try to look at the subject from the others' point of view, as well as from their own. And the Spirit of love will help their infirmities, and, wherein they are otherwise minded, God will reveal even this unto them. Paul himself intensely loves them, and exhorts them: "My brethren, dearly beloved and longed for, my joy and crown, so stand

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fast in the Lord, my dearly beloved."

The subtle enemy of souls will always endeavour to induce those who follow after holiness to regard themselves as an eclectic body—a church within the Church. This may have been the view of Euodia, or of Syntyche, and of the party which either of them represented. If so, the Apostle's evident determination to recognize no such eclecticism, but to regard all the saints at Philippi as equally dear to God and to himself, and all alike partakers with him of grace, is most instructive. It is, on the one hand, a quiet protest against dividing the Church into sections; and, on the other hand, it is an example of how the Holy Spirit would have us deal between individuals or parties at variance with one another in the Church of God.

The Apostle first insists upon the fact of their equal

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oneness as believers in Christ. Then he draws them together by subjects of common interest. Then he prays that their love may abound. It is not so much that he exhorts them to love, as that he lays before them considerations calculated to evoke their love to himself, to one another, and to God.

Differences between brethren, whether personal or doctrinal, ought always to be dealt with after this Divine pattern. If they always had been, how different would have been the condition of the Church to-day. If this should be the way which shall henceforth be trodden in our discussions or our disagreements, how our children will bless us for such a heritage of peace.

II.

The Storm Centre.

OUR second conclusion is that Euodia and Syntyche were the centre of the dissension in the church at Philippi.

Dr. Watts told his young friends that "Thomas and William and such pretty names should be gentle and harmless as lambs." Euodia and Syntyche are beautiful names.* They remind us of the times of our Puritan ancestresses, when two sisters or two companions might have been called Faith and Patience, or Hope and Joy, or Grace and Peace. In these days of modern thought and less direct dealing with the Bible, their

* I am indebted to the kindness of Bishop Handley Moule for the following note: "Probably Euodia (short o), not Euōdia (long ō), is right; and that therefore 'Right way,' not 'Sweet smell,' is the meaning of her name. Syntyche is rather 'Concurrence,' 'Coincidence,' or the like, than otherwise."

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parents might have named them Sweetness and Light.

But Euodia and Syntyche, in spite of their well-meaning names, fell out by the way. It may be inferred, however, that it was no mere personal quarrel that divided them : for they had fervently laboured with the Apostle in the Gospel, and on this account it is more likely their disagreement should arise from the doctrine or the work of the Gospel than from any collision of their individual tastes or private interests. " Their activity," says John N. Darby, " having gone beyond the measure of their spiritual life, betrayed them into an exercise of self-will, and set them at variance."

The earnestness of the Apostle's entreaty to them to be reconciled is an echo of the vehement appeal with which the second chapter opens. Indeed, if we connect that passage with his message to

Euodia and Syntyche.

these two sisters (iv. 2), we shall see that they must have been regarded by the Apostle as the chief cause of the division which existed. The connected passages are thus translated by Conybeare and Howson :—

“If then you can be entreated in Christ, if you can be persuaded by love, if you have any fellowship in the Spirit, if you have any tenderness or compassion, I pray you make my joy full, be of one accord, filled with the same love, of one soul, of one mind. Do nothing in a spirit of intrigue or vanity, but in lowliness of mind let each account others above himself. Seek not your private ends alone, but let every man seek likewise his neighbour's good. . . . I exhort Euodia and I exhort Syntyche to be of one mind in the Lord. Yea, and I beseech thee also, my true yokefellow, to help them [to be reconciled]; for they strove earnestly* in the work of the glad tidings with me—together with Clement and my other fellow-labourers, whose names are in the Book of Life.”

* “The verb is the same as that used in i. 27, of the *unanimous* struggle of the church for the faith.”

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“Here,” says the Dean of Raphoe, in the *Speaker's Commentary*, “he apparently associates Clement and the others with his yokefellow, in the proposed task of peacemaking. . . . It is in keeping with the spirit and tenor of the Epistle that not the chief pastor only, but all who under him are ‘fellow-labourers’ with the Apostle, should be invited by him to unite in restoring harmony to the church. The importance thus stamped on the matter serves to show these women at once his high regard for them, and his sense of the hurt done to the cause of Christ by their discord.”

Surely it seems to show also that if the chief pastor, and all his fellow-labourers, were entreated to lend their aid in reconciling these women, they must have been the very core of the dissension which was troubling the church at Philippi. Nor need this seem strange; that was not the last

Euodia and Syntyche.

time that the sisterhood have embroiled a church. Moreover, women had from the first been an important element in the Philippian assembly. See Acts xvi. 13, 14, 15, 16-18, 40. It was to women assembled by the riverside that Paul and Silas first preached. Then Lydia's heart was opened, she and her household were baptized, and she constrained the Apostle and his companions to abide in her house. It was a woman, a pythoness, who opposed them, and out of whom Paul cast the evil spirit. And it was to the house of Lydia that he and Silas returned after they had been released from prison. No wonder the tempter should seek to sow discord among the loving saints at Philippi, and that it should be especially by means of women who had been foremost in the work of the Gospel that his wicked purpose should be effected.

The form of the Apostle's

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entreaty to Euodia and Syntyche, to be *of the same mind* in the Lord, connects itself with the same words used more than once previously ;
e.g. :—

i. 27.—“That ye stand fast in one spirit, with *one mind* striving together for the faith of the Gospel.” ii. 2.—“That ye be like minded, having the same love, of one accord, of one mind.” iii. 15, 16.—“Let us therefore as many as be perfect be thus minded ; and if in anything ye be otherwise minded, God shall reveal even this unto you. . . . Let us mind the same thing.”

This repeated entreaty to them *all* to be of one mind culminates in the exhortation to Euodia and Syntyche, and traces the discord home to them as its cause and centre.

The words “*in the Lord*” also are significant. They perhaps, more than any others, characterise this Epistle, in which they occur nine times, besides “in Christ,” “in Jesus Christ,” “in Christ Jesus.” Self-will, self-love, self-seeking,

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had entered into the Gospel service of the saints at Philippi, and the Apostle again and again insists that they are "brethren in the Lord"; all his own purposes and expectations are "in the Lord"; he rejoices and will have them rejoice only "in the Lord"; their gladness in receiving Timothy must be "in the Lord"; and he entreats these women not only to be of one mind, but "of one mind *in the Lord.*"

Observe the gracious tact with which the Apostle approaches the unhappy variance between Euodia and Syntyche. He does not scold them, nor point them out to his true yokefellow as two quarrelsome or self-seeking women. He does not at first, nor indeed until the close, refer to them at all. He fetches a compass, and comes round to them. He surrounds them with a network of love, human and divine. He contrasts, without

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direct reference to them, the self-sacrificing spirit of Jesus with the spirit of vanity and intrigue of which they were in danger. He prepares them for his direct appeal, at last, to "be of one mind in the Lord," by his previous exhortation, to all their fellow-saints at Philippi: "Let that mind be in you which was also in Christ Jesus"—and all the wondrous words that follow (ii.). See this more fully dwelt upon in the closing essay — "God's Self-Emptying Servant."

It does not even seem trivial to notice that the Apostle mentions the names of Euodia and Syntyche alphabetically, as we do now when wishing not to give precedence to any. If he had said "Syntyche and Euodia," it would have been suggested that in some way Syntyche was the more to blame. Observe also the repetition of the verb, so as to preserve an exact balance between the two—"I beseech

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Euodia and I beseech Syntyche." This is in perfect keeping with the other parts of the Epistle.

What a pattern of spiritual warfare, of holy skill, of divine tactics, in turning the devices of the enemy into a means of enlarging the experience, deepening the lowliness, and intensifying the love, of those who had once run well, but Satan hindered them. Now they will mount up as on eagles' wings, they will run and not be wearied, they will walk and not faint. They will labour in the Gospel with an imitation of their Lord before unknown.

Pastors may learn, from Paul's dealing with Euodia and Syntyche, an invaluable lesson as to the delicate handling necessary to the human spirit even of the regenerate, especially when the tenderer half of human nature is concerned. Learn, also, how patiently and lovingly he bore

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that heaviest burden, which came upon him daily, the care of all the churches. And what an exceeding need there is of faithful pastors, who will feed the flock of God, not of constraint, but willingly ; neither as lords over God's heritage, but as examples to the flock.

Paul will not only have the crown of righteousness, which the Righteous Judge shall give at that day to all that love His appearing ; but, when the Chief Shepherd shall appear, he shall receive a crown of glory that fadeth not away. May there be many elders of this generation who shall receive it likewise.

III.

The Cause of Dissension.

WE have shown that there was dissension at Philippi, and at least the probability that Euodia and Syntyche were the cause and centre of it. Our next inquiry is whether the Epistle itself indicates the subject of discord. We have found reason to conclude that it was not a mere personal quarrel between these two women, but a controversy as to some phase of Gospel truth. We have now to point out that the Epistle discusses the doctrine of Christian perfection, both in theory and practice, and therefore the probability that this was the subject concerning which these two devoted fellow-labourers of the Apostle were disagreed. If this be so, and if the Epistle to the Philippians has this for its main theme, it must be of

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great value at a time when diverse views of Christian perfection and perfectibility are warmly advocated.

We have already shown that the Apostle refrains from attaching himself to either party, comprehending and uniting them in the reiterated word *all*. We now remark that very early in his letter he gives us in the word *perfect* the key to the subject of dispute: "Being confident of this very thing—that He who began a good work in you will perfect it until the day of Jesus Christ." And their perfection is further dwelt upon in iii. 12-15.

The temptation in all endeavour after perfection is to fix the attention upon oneself and the work wrought within, rather than upon Him by whom the work is done. The Apostle meets this by pointing them to God who began and who will perfect the good work in them. He prays (i. 9-11)

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that they may be "filled with the fruit of righteousness, which is by Jesus Christ, unto the glory and praise of God." And so all through the chapter, his concern is that Christ may be preached, even though it be by false brethren; that Christ may be magnified in the Apostle's body, whether by his life or his death; for to him to live is Christ—Christ is his life—and to die is gain, for to be with Christ is far better. So far from being self-complacent in their own perfection, they are to work out their own salvation with fear and trembling, for it is God that worketh in them to will and to do of his good pleasure. And though the Apostle had more reason to glory in the flesh than any man who lived, yet he counted all personal advantages, of birth, education, or attainment, absolute loss, that he might win Christ and lose himself in Him.

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Another temptation is to regard the work wrought within as, in some sense or other, in some degree or other, final. Thus, one says that the body will be changed, but not the soul or the spirit. Others claim that body, soul, and spirit, are already changed, which is tantamount to saying that the resurrection is past already. Nor are these by any means all the wild and fantastic statements that are made.

In contravention of all such self-deception and deception of others, as are embodied in these delusions, the Apostle is assured that He who began the good work in them "will perfect it *until the day of Jesus Christ.*" "That ye may be sincere and without offence *against the day of Christ.*" "Here the preposition distinctly brings out the idea of *preparation* for the judgment, faintly above indicated by *until*" (*Speaker's Commentary*).

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Again (ii. 15, 16), he would have them blameless and harmless, holding forth the word of life, that *in the day of Christ* he may rejoice that he did not run in vain neither labour in vain. In i. 6, 10, to quote the same commentator, "he looks to *that day* for the completion of God's work in them; *here*, for the final approval of his own labour bestowed on them." But in each case he is looking forward to the day of Christ, and knows nothing of finality until that day comes. Indeed, his use of the figure of the foot-race here, as in iii. 12-14, is essentially opposed to any such idea; for his and our citizenship is in heaven, "from whence also we look for the Saviour, the Lord Jesus Christ, who shall change this body of our humiliation, that it may be conformed unto the body of his glory, according to the working of his power, whereby He is able to subdue all things unto Himself."

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Another of Satan's snares, specially adapted for those who are seeking high attainment in the divine life, is spiritual pride. It is not improbable that Euodia, or Syntyche, or both of them, as well as those associated with them, had become elated with their supposed attainment. Nothing could more certainly tend to disunion; and the Apostle follows his vehement appeal for unity (ii. 1, 2) with a fervent exhortation to unselfishness and lowliness. Only the lowly heart finds rest. Only in such a heart does love bear fruit of righteousness. Therefore, let them think nothing in the spirit of faction, nor in the spirit of vain-glory, but in lowliness of mind accounting one another better than themselves; for "no one," says Neander, "can fairly view himself and his neighbours, without seeing in them some gifts which he is conscious of being without."

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But love and lowliness are only to be learned of the Lord Jesus: therefore we have the true method of perfection pictured in the supreme example of the Meek and Lowly in heart, in that classic passage, ii. 5-11. The warning against strife and vain-glory, and the exhortation to lowliness and obedience, illustrated by the example of the Equal of God, self-emptied, and therefore highly exalted, and given the Name above every name—suggest that there was a tendency at Philippi to spiritual pride, which always accompanies the attempt at perfection in ourselves.

If any at Philippi claimed perfection, the Apostle disallows the claim, by exhorting them to do all things without murmurings and disputings against God's will—whether outward complainings or inward questionings—in order that they may become blameless and harmless ("implying

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progress toward holier life"—S.C.) children of God, unblamable, in the midst of a "crooked and perverse generation." These words refer to Deut. xxxii. 5, LXX.—"Not his children, blamable, a crooked and perverse generation." Paul would have his Philippians, unlike Israel, to be imitators of God as dear children; shining as lights in the world; holding forth the word of life.

As in 1 John i. to ii. 2, the question of sin in the believer, and its relation to communion with God on the one hand, and to the blood of Jesus on the other, is concisely and exhaustively considered: so in the Epistle to the Philippians the claim to perfection in the flesh is dealt with doctrinally and practically, with illustrations from the life and experience of the Lord and of his Apostle. The study of these passages will answer questions exercising many hearts.

IV.

A Solemn Warning.

HOW strange it seems that a people so dear to the Apostle, his dearly beloved and longed for, his joy and crown, should need to be warned of the profane and the impure; the false apostles; the mutilators—"Beware of the dogs; beware of the evil workers; beware of the concision." These were the Judaizers, the most dangerous and mischievous antagonists of Gospel and Apostolic truth. They were those who went from Judea to Antioch and taught the brethren, "Except ye be circumcised after the manner of Moses, ye cannot be saved." Whom Peter rebuked by asking, "Why tempt ye God, to put a yoke upon the neck of the

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disciples, which neither we nor our fathers were able to bear? But we believe that through the grace of our Lord Jesus Christ we shall be saved, even as they."

They were the inexcusable ones of Rom. ii., who made their boast of the law, yet through breaking the law dishonoured God. They were the false apostles of 2 Cor. xi.—deceitful workers, ministers of Satan, transforming themselves into apostles of Christ. They were the troublers of the Galatians, who perverted the Gospel, and turned them from the grace of Christ unto another gospel, which is not another; who bewitched the Galatians so that having begun in the Spirit, they sought to be perfected in the flesh; and against whom the Apostle pronounced his indignant and vehement anathema. They were those among the Hebrews who were once enlightened, and had tasted the heavenly gift, and were made

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partakers of the Holy Ghost, and yet had fallen away, and trodden under foot the Son of God, and done despite to the Spirit of grace. They were those who at Smyrna said they were Jews, but were not, but were the synagogue of Satan (Rev. ii. 9).

No wonder that the Apostle, held by his chain at Rome, writhed in spirit as he thought of his beloved Philippians exposed to these false apostles. He remembered that the Holy Ghost had forbidden him to preach the word in Asia, and that when he had essayed to go into Bithynia the Spirit suffered him not. But in a vision of the night there stood a man of Macedonia, and prayed him, saying: "Come over into Macedonia and help us!" He remembered how he had been convinced that this was the will of God, and how the winds had carried them with a straight course to Neapolis and Philippi.

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Then all the thrilling scenes at Philippi must surely have come back to his mind—the prayer by the river side ; the opened heart and house of Lydia ; the pythoness and the prison ; their feet fast in stocks, and their free souls pouring themselves forth in song ; the gaoler's suicidal terror lest they had escaped, and his resurrection joy in believing in God with all his house.

This and much more than this made the city—where first in Europe he had preached Christ's Gospel—inexpressibly dear to Paul. And now, like guileful serpents, like wolves in sheep's clothing, these dogs, these evil workers, these Jews in flesh but not in spirit, whose circumcision was outward and not of the heart, were preaching their other gospel among his dearly beloved children in Christ at Philippi.

Why was Judaism so incompatible with the truth of the Gospel ? It was the endeavour

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to build again the things which faith in Jesus had destroyed. The whole Jewish dispensation had for its purpose to prove man in his fallen nature utterly and absolutely sinful. The law made the offence abound. It proved that righteousness could not come by law. That dispensation ended in the death by wicked hands of God's incarnate Son. The new age began with His resurrection by the power of God.

The Apostolic Gospel was "Jesus and the Resurrection." Judaism ignored this, and supposed that there was still virtue in the flesh, and that if its filth could only be put away, man could please God. Paul rejected with loathing this attempted rehabilitation of sinful flesh, and by his term "concision" showed that the old rite had lost its Divine sanction, and had become an operation in the flesh and nothing more. For we, Jews inwardly, whether Jews or

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Gentiles in the flesh—we are the circumcision, we, who worship not in carnal ordinances, but by the Spirit of God, and exult in Christ Jesus, and put no confidence in the flesh.

Satan's apostles did not begin with profane or filthy teachings, nor with outward evil works. All they asked was some degree of confidence in the flesh ; all the rest would follow in due time. Those two gracious women, Euodia and Syntyche, Paul's former fellow-labourers in the Gospel, could not have been ensnared by the grosser forms of sin, but Euodia perhaps had imbibed the error that, having begun in the Spirit, she could be perfected in the flesh ; and possibly Syntyche, in her zeal for God, opposed her sister with an energy which itself was of the flesh, forgetting that the wrath of man worketh not the righteousness of God. Just as Barnabas would trust his nephew Mark a second time,

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but Paul, with excess of righteous jealousy for the Gospel, would not so soon again commit the work to unreliable hands. Perhaps the memory of that sharp contention, which had sundered Paul from Barnabas, brought tears into the Apostle's eyes, and a tremor into his voice, as he dictated the message : " I beseech Euodia and I beseech Syntyche that they be of the same mind IN THE LORD."

That is the antidote to confidence in the flesh ; and the Apostle goes on to show that while no man had so much excuse for trusting in the flesh as he, yet he counted all his advantages, whether natural or acquired, loss and refuse for the excellency of the knowledge of Christ Jesus his Lord, that he might gain Christ and be found IN HIM.

Clearly the subject of which his mind was full was similar to, if not identical with, that of Eph. iv. 13—" Till we all

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attain unto the unity of the faith, and of the knowledge of the Son of God, unto a perfect [or fullgrown] man, unto the measure of the stature of the fulness of Christ." But confidence in the flesh undermined this conception of the Gospel, and if he whose advantages were so great repudiated all such confidence, it was certain that no other could attain perfection in the flesh.

In the second chapter God's Perfect Man had been held forth as our pattern and example; here the Apostle manifests the lowliness of mind which he had there pointed to in Christ, and declares that all he desires is to be conformed to Him in his death and risen life. He and some at Philippi were perfect or mature, in that they had learned the utter worthlessness of the flesh, and the excellency of Christ, and they took up their cross daily and followed Him; but neither he nor they were perfected;

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nor would they be until they had reached the goal. They were perfect as runners, laying aside every weight ; but they were not perfected, as having won the prize. Let all the perfect ones at Philippi be of the same mind with Paul and the true circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh ; and who, forgetting the things which are behind, and stretching forward along the track to the things which are before, press on toward the goal, unto the prize of the high, the heavenly, calling of God in Christ Jesus.

What is that prize ? Is it not to be clothed upon with the house which is from heaven ? “ For our country, our citizenship, our commonwealth, is in heaven, from whence also we wait for a Saviour, the Lord Jesus Christ : who shall fashion anew the body of our humiliation, that

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it may be conformed to the body of his glory, according to the working, whereby he is able even to subject all things to Himself." Therefore he exhorts his beloved Philippian brethren, putting no confidence in the flesh, so to stand fast IN THE LORD.

And now, having come by the way of the lowly incarnation, cross, and resurrection of the Son of God; and of his own repudiation of the flesh, and his hope alone in Christ; perfect, but not perfected; pressing onward for the prize: he entreats Euodia, and he entreats Syntyche, to be of the same mind in the Lord; not only of the same mind with one another, but of the same mind with himself and all the perfect ones, who, like him, are pressing on, yet waiting, for the prize, the body conformed to the body of the Saviour's glory, not by effort of their own, but according to his working, whereby He is

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able even to subdue all things unto Himself.

Is not this the reason for the mention of the Book of Life? (iv. 3). It is those whose names are there who shall receive the prize, the glorious body, like that of Jesus Christ. Therefore, he entreats his true yokefellow and Clement and all his fellow-workers, whose names are enrolled in heaven, to help these women, whose labour with him in the Gospel he lovingly remembers, to be of the same mind IN THE LORD.

This is the great antithesis of the Epistle—"Put no confidence in the flesh: REJOICE IN THE LORD." This is the antidote for the primeval religion of Cain; for Legalism and Judaism; for Romanism and Ritualism; for Buddhism and the Religion of Humanity; for Perfectionism and Pharisaism; for Sacerdotalism and Sacramentarianism; and for every error or idolatry which is based upon confidence in the flesh.

A Solemn Warning.

Once more. "Rejoice in the Lord at all times ; not in the flesh, your own or others' ; but IN THE LORD. Again will I say, rejoice."

"Let your moderation [forbearance, yieldingness, reasonableness, considerateness] be known unto all men : the Lord is at hand." Or in the words of James (iv. 7-11) : "Be patient, brethren, unto the coming of the Lord. . . . Be ye also patient ; stablish your hearts : for the coming of the Lord draweth nigh."

"Let no care trouble you ; but in all things, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds in Christ Jesus."

"Finally, brethren, whatsoever is true, whatsoever is venerable, whatsoever is just, whatsoever is pure, whatsoever is endearing, whatsoever

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is of good report—if there be any virtue or if there be any praise—take account of THESE things.” If you, Euodia, find any virtue in Syntyche—if you, Syntyche, find anything to praise in Euodia—take account of THESE things. Do not dwell upon the failures of each other, you have enough of your own ; but take account of that which is good. “ Behold how good and how pleasant it is for brethren [and for sisters] to dwell together in unity.”

“ That which you were taught, and learned, and which you heard and saw in me—be that your practice. So shall the God of peace be with you.”

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"Have this mind in you, which was also in Christ Jesus : who, being in the form of God, counted it not a prize to be on an equality with God ; ["counted not equality with God a prize to be held fast," "to be clutched tenaciously"] ; but emptied Himself, taking the form of a servant, being made in the likeness of men ; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted Him, and gave unto Him the Name which is above every name ; that in the name of JESUS every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians ii. 5-11, R.V.).

SOME of the deepest truths are revealed in connection with subjects which seem, at first sight, of less importance. The wonderful truth that the Son of God emptied Himself,

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is used by the inspiring Spirit to enforce upon the Philippians the charge that they should be all of one accord: "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought not equality with God a thing to be clung to with avidity, or to be seized as a prize." This is evidently in allusive contrast to him who, not being in the form of God, did think equality with God a thing to be seized as a prize, or as a prey. For Lucifer (the Shining One, who fell by pride) had said, "I will ascend into heaven; I will exalt my throne above the stars of God. . . . I will be like the Most High." This suggestive allusion by the Apostle to the fallen angel throws a luminous side-light on things as they were at Philippi, and is parallel to the exhortation to the Gentile Church throughout the ages: "Be not high-minded, but fear."

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In the *Speaker's Commentary* is the following note on Ezek. xxviii. 2 :—

“Some of the fathers conceived that the prophet's words reached beyond mere man, and that in the Prince of Tyrus Satan was figured and addressed. Their views in substance were correct. Idolatrous nations and idolatrous kings were, in the eyes of the prophet, antagonists to the true God. In them was embodied the principle of evil opposing itself to the Divine government of the world. Hence they saw upon the throne not simply a hostile monarch, but the Prince of this world—spiritual wickedness (or wicked spirits)—in high places. Hence the severity of the prophet's rebuke and his exultation at their downfall. Hence the application of such prophecies to all times. Whenever evil in any way domineers over good, there is a prince of Tyrus, against whom God

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utters his voice. The mystery of iniquity is ever working, and in that working we recognize the power of Satan, whom God condemns and will destroy."

God, in his "meekness of wisdom," did not destroy the treasonous usurper; but suffered him, after his expulsion from heaven, to enter Paradise, to tempt the newly-created human pair, and by the overthrow of Adam, to become the prince of this world. And the chief problem of these six thousand years has been to prove that the meekness of God is continually gaining the victory over Satanic pride.

Without direct reference to Satan, or to pride which caused his downfall, the Apostle implies that in such a controversy as was prevalent in the church at Philippi, there was danger of ambition and self-assertion, such as that of which he warned Timothy in electing

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a bishop (iii. 6): "Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil."

He therefore sets before them the meekness and lowliness of the Lord Jesus, who not only took upon Him the form of a servant, being made in the likeness of men, but humbled Himself even to death, yea, the death of the cross; Whom, therefore, God highly exalted, and gave Him the Name which is above every name, that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Oh the profound meaning of those wonderful words, "He emptied Himself!" Therefore Himself remained. God remained. Of His Godhood He could not be emptied. He could not become less than

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the Son of God. And as no form of life can beget other than itself, the Only Begotten Son of God must Himself be God.

He could humble Himself. He could descend to the lowest depth, as He could rise to the loftiest height. But He could not empty Himself of his nature—He was God ; nor of his character—He was the Meek and Lowly and the Holy One. He could not be less or other than “that Holy Thing . . . the Son of God.” He was the Word—the utterance of the Eternal God, “the brightness of his glory, the express image of his person” ; “He that hath seen Me hath seen the Father.”

Yet He “emptied Himself.” Not merely divested Himself—as Jonathan “stripped himself of the robe that was upon him and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.” Stripping and divesting relate

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to externals ; emptying relates to the inward part. The incarnate God emptied Himself. Nothing is emptied while anything remains in it which is not itself. He divested Himself of his royal prerogative ; He laid aside his outward glory. By taking the form of a bond-servant He emptied Himself. Even if this had not been affirmed by the Apostle it might have been inferred from Scripture. For as astronomers become assured of the presence of a planet still undiscovered, but ascertained by its influence on other planets otherwise unaccounted for : so the fact of the Lord's self-emptying is implied in various parts of Scripture, Old and New, otherwise unintelligible. (See Notes, pp. 74 to end.)

The incarnate Son was the Beginner and Finisher of Faith ; the Leader and Commander of his people in the path of Faith. (See Goodwin

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on "The Glories of Christ," pp. 68-72.)

The First-born of every creature, the Head of the New Creation, was the one unique example of a human life of absolute unwavering faith and trust in the living God; of steadfast, unfaltering, unhesitating walk in the Spirit; of continuous, uninterrupted, perfect communion with the Father.

For as the living Father sent Him, so He lived by the Father, receiving guidance, instruction, premonition, unveilings of the thoughts and intents of the hearts of men, revelations of the will of God, communications from Him that sitteth on the throne, continuously, perpetually, unceasingly, transmitted from the Holy One in Heaven, by the Spirit of holiness, to his Holy Child and Servant Jesus, whose unfailing response was: "I delight to do thy will, O my God; yea, thy law is within my heart." His unbroken

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testimony to the people was :
“ I do alway those things
which please Him ” ; the an-
swering echo of the Father's
own repeated witness : “ This
is my beloved Son in whom I
am well pleased.”

He “ emptied *Himself*.” By
his own act He became abso-
lutely and always dependent
upon the Father, by whom and
for whom and to whom He
lived, moment by moment, his
believing and obedient life.
Abraham, the typical father of
believers, acted independently
of God, and sinned by going
down to Egypt from the
famine ; by taking Hagar ; and
by twice denying Sarah ; but
the Son never spoke a word
nor did an act independently of
the Father : “ I speak not from
Myself ; but the Father which
sent Me, He hath given Me
a commandment, what I should
say and what I should speak.”
“ The Father that dwelleth in
Me, He doeth the works ”
(John xii. 49 ; xiv. 10, *et al.*).

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He spoke as one having authority, and not as the scribes—an authority received from “Him that sitteth upon the throne.” By that authority, not by independent prerogative as the Son of God, did He forgive sins. But that we might know that the Son of Man hath authority on earth to forgive sins, He said to the sick of the palsy, “Arise, take up thy couch, and go unto thy house” (Luke v. 24).

Not by his own independent power or Divine prerogative did He walk upon the water or still the storm, but as the Elect and delegated Servant of the God whom through every moment of his life He obeyed and glorified: “For as the Father hath life in Himself, even so gave He to the Son also to have life in Himself; and He gave Him authority to execute judgment also, because He is the Son of Man” (John v. 26, 27).

Not out of his own personal

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independent will did He yield up or resume his life. For He declared, "I have authority to lay it down, and I have authority to take it again. This commandment have I received of my Father."

He was the Holy One of God. He was brought up at Nazareth under the training and education of the Holy Ghost. At twelve years old his understanding and answers astonished the doctors in the Temple at Jerusalem. He was in the highest sense "light in the Lord." He dwelt "in the bosom of the Father." He was "the Son of Man who is in Heaven." If prophets, children of Adam, born in sin, illumined by the Spirit of God, could (dimly, indeed) see and foresee things that were, and things to come, and speak them under the impulse of the same Spirit, and try the spirits whether they were of God, and discern the spirits, and cast out demons, how should not the Holy One,

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in the maturity of his manhood, have so fathomed all the possibilities of human nature as to know all men, and "needed not that any one should testify of man, for He knew what was in man" ?

He was tempted (tested and proved) in all points like as we are—apart from sin. The three recorded temptations, to body, soul, and spirit (Luke's order), continued through forty days, and exhausted all the wiles of the devil; Jesus defeated them all with "It is written," "It is written again"—proving that He knew the Word in its letter and its spirit; and He who knows the Word of God in its outward form and inward spirit knows all that is in man.

After his resurrection, still the Servant-Son of God (Acts iv. 27), beginning from Moses and all the Prophets, He interpreted to them in all the Scriptures the things concerning Himself (Luke xxiv.). He

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that dwelt in the bosom of the Father, the Son of Man who was in Heaven, who was sealed by God the Father and anointed by the Spirit, how should He not know all men, when even to men is given an anointing which teaches us of all things, and is truth and is no lie, and even as it hath taught us we abide in Him who is God's Anointed One (1 John ii. 27)? Was there not special significance in the Lord's rebuke of Peter—"O thou of little faith, wherefore didst thou doubt?"—if He Himself walked upon the water in faith and obedience to Him who spoke of Him as "My Servant whom I uphold"—rather than by his own will or power?

So far from shrinking from admitting our Lord's self-emptying, we glory in the affirmation of it. It is his glory and ours. It was Divine, as were all his acts and words. Nothing more

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profoundly proved the Deity of our meek and lowly Lord than that He "emptied Himself." (See Goodwin on "The Glories of Christ," pp. 68-72.) Is it not a cause of joy to us, tempted men, to know that our Saviour and Redeemer defeated his enemy and ours by faith and obedience and the written Word of God, which, in our measure, through his ever-living intercession as our great High Priest, and by the ceaseless ministry of the Holy Spirit, are within our power?

If what has above been said is true, what shall be replied to those who speak of "the agnosticism of Jesus"; and of his adapting Himself to the conventional and erroneous thoughts and words of the people of his time?

To this it must be replied that the charge of agnosticism against the Lord Jesus necessarily implies the same charge against God the Father. For

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the opening verse of the Epistle to the Hebrews is that "God, who in many portions and in many ways spake in time past unto the fathers by the Prophets, hath in these last days spoken unto us in his Son, whom He hath appointed Heir of all things, by whom also He arranged the ages." And to this agreed the continuous and consistent testimony of the Son Himself in the days of his faithful witness while here on earth.

And the agnosticism of Jesus the Christ would equally involve the agnosticism of the Holy Spirit, for He said by the Prophet Isaiah (xi.): "And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit: and the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and his delight shall

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be in the fear of the Lord : and He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears : but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth : and He shall smite the earth with the rod of his mouth, and with the breath of his lips shall He slay the wicked."

Professedly Christian destructive critics prove more than they desire : for their theory would un-God God, and leave themselves without any living and true God. For an ignorant God ruling the universe, an untruthful Spirit of truth and holiness, is unthinkable. Such an impossible being could not be God.

The declaration by our Lord that " of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father," is a most valuable anticipative illustration

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and proof of the Apostle's declaration that "He emptied Himself, taking the form of a bond-servant, becoming in the likeness of men." He became God's elect Servant, in whom his soul delighted, in order to reveal and so to glorify the Father, and to become an example to angels and to men of true, absolute, unqualified service to God.

These declarations of the Lord and of his Apostle could not be made in plainer or more intelligible language. Jesus said, "neither the Son." Is it reverent to explain away the words of the Son whom God the Father sealed—his holy Servant, Jesus? Does it honour the Holy Spirit—of whom He said, "He shall glorify Me, for He shall take of mine and shall declare it unto you"—to minimise the words of the Apostle, who wrote, under the inspiration of the Spirit, that He "emptied Himself"?

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If as God's Servant He had exercised his Divine prerogative, could He have been said to have emptied Himself, and to have taken the form of a bond-servant, becoming in the likeness of men? The primal denunciation on the serpent would have lost half its significance: "I will put enmity between thee and the woman, and between thy seed and her Seed. He shall bruise thy head, and thou shalt bruise His heel." Satan and his angels could have said that his head was not bruised by one in the likeness of men; for in nothing is God more separated from man than by his Divine knowledge and power.

He who said, "I clothe the heavens with blackness and I make sackcloth their covering," and of whom the Holy Spirit testified that "All things were made by Him, and without Him was not anything made that was made," was the Son

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who became the Elect Servant,
and who said :

"The Lord God hath given me the tongue of the disciples, that I should know how to speak a word in season to him that is weary : he wakeneth morning by morning, he wakeneth mine ear to hear as a learner. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back " (Isa. l. 4, *marg.*).

Mark xiii. 32 does not stand alone ; it was foreshadowed in Isa. l. 4, 5 ; Exod. xxi. 1-6 ; Psa. xl. 6-8.

The Son of God came to glorify the Father by revealing Him. He did not come to reveal Himself. Had He acted independently of the Father in a single instance He would so far not have revealed the Father, but Himself. He would not in that particular have said, " He that hath seen Me hath seen the Father." And in so far He would not have fulfilled the work which the Father had given Him to do. The co-equal Son rolled away the slanderous reproach

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of the Old Serpent in the Garden by revealing, in every act of his life on earth, the character of the only true God—the God of peace—the God of all patience—the God of all grace—the Eternal God, who sums up his nature and character in one word, LOVE.

The first result accomplished by the humiliation and obedience unto death of his Elect Servant, his Son in whom his soul delighted, was the vindication of God, the declaration and manifestation of His righteousness in having passed by, in his forbearance, sins done aforetime. For the accuser of the brethren, of the elders before Christ came, virtually accused God of injustice in condoning sins, on account of which no atonement had (apparently) been made. But the Lamb slain in God's purpose before the foundation of the world, and by covenant between them both, was set forth, was presented by God, at this time ;

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for the expiation—the propitiation—had been made by the blood of Christ, and accepted by faith. And God is manifested to be just and justified in justifying believers in Jesus ; whether the elders who saw the promises from afar and embraced them, or those of this Gospel age. For all the promises of God in Him are yea, and in Him Amen, to the glory of God by us.

II.

Meek and Lowly in Heart.

DR. E. H. GIFFORD, in his valuable treatise on "The Incarnation," truly and wisely says that "in approaching the interpretation of a passage so full of acknowledged difficulties, it is desirable first to notice briefly its connection with the preceding context." For we cannot form a right judgment on any subject unless we consider it from the right point of view.

We have found that there was a division of opinion at Philippi which led to heart-burning and partisanship ; and that in all probability, judging from the third chapter of the Epistle, the subject of controversy was Christian perfection.

The Apostle does not directly attribute blame to either party, nor define the cause of contention, though he does

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expound the true doctrine of perfection with vivid illustration from his own experience. His chief aim is, by Divinely-taught tact and wisdom, to draw the contending parties together, in loving accord, in one mind and one spirit, to the Person of Jesus Christ and to the truth of the Gospel. Therefore he writes—

“And this I pray, that your love may abound yet more and more in clear knowledge and perception, for testing things that differ, so that ye may be men of transparent character, and may be blameless, in preparation for the day of Christ.”—*Dr. Weymouth's Translation.*

For mutual love is the great harmonizer ; while self-confidence and self-assertion promote envying and strife, confusion, and every evil work (Phil. i. 9–12).

After a gracious endeavour to draw them together by interesting them in his own experiences, he makes his vehement appeal to fulfil his joy by their oneness of mind,

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doing nothing through strife or vainglory, but in lowliness of mind esteeming others better than themselves, and to look not every one on his own things, but every one also on those of others.

Then follows the exhortation "to cultivate in themselves the same disposition which was in Christ Jesus, who, although from the beginning He had, and continued to have, the nature of God, did not regard His equality with God a treasure to be tightly grasped; but emptied Himself, taking the nature of a bond-servant, by becoming a Man like other men. These earnest and loving entreaties the Apostle proceeds to enforce by setting forth our blessed Lord Himself as the supreme example of humility, self-sacrifice, and love; and he is then led on to speak of those deepest and holiest mysteries of the Christian Faith, the Incarnation of the Son of God, his voluntary

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self-abasement, his obedience 'even unto death, yea, the death of the cross.'" And "in order that this view of the general connection of the passage may help to guide us to a right interpretation, the point which must especially be borne in mind is that the Incarnation and human life of our Lord are set before us as the perfect example of the principle enjoined in ii. 4: 'Not looking each to his own things, but each also to the things of others.'"

In this searching exhortation, this vivid exposition of the inner life and character of our blessed Lord, and by the allusive contrast to the angel, who, *not* being in the form of God, *did* think equality with God a prize to be snatched and grasped, it is implied that the contending partisans at Philippi were lacking in the meek and lowly spirit of the Master, and were, at least, in danger of becoming infected

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with pride by which the rebel angel fell into condemnation. And this was a far more mischievous condition than a mistake as to a doctrine, however important.

For pride is the very core and essence of sin. It marks the contrast between the Satanic and the Divine, between the devil and God. For, God is "meek and lowly in heart." In these words Jesus described His own character, and He said, "He that hath seen Me hath seen the Father."

In this connection the following admirable passage from Bishop Moule's "Philippian Studies" (*Hodder and Stoughton*) may well be quoted:—

"Let us remember for our blessing how this passage of didactic splendour comes in. It is no lecture in the abstract; it is not in the least a controversial assertion. It is simply part of an argument to the heart. St. Paul is not here, as elsewhere in his Epistles, combating an error of faith—he is pleading for a life of love. He has full in view the temptations which threatened to mar the happy harmony

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of Christian fellowship at Philippi. His longing is that they should be 'of one accord, of one mind'; and that in order to that blessed end they should each forget himself and remember others. He appeals to them by many motives; by their common share in Christ and in the Spirit, and by the simple plea of their affection for himself.

"But, then, there was one plea more; it is 'the mind that was in Christ Jesus,' when 'for us men and for our salvation He came down from heaven and was made Man, and suffered for us.' Here was at once model and motive for the Philippian saints; for Euodia and Syntyche, and every individual and every group. Nothing short of the 'mind' of the Head must be the 'mind' of the member; and then the glory of the Head (so it is implied) shall be shed hereafter upon the member, too: 'I will grant to him to sit with Me in my throne, even as I also overcame and am set down with my Father upon his throne.'"

III.

“The Glories of Christ.”

DR. THOMAS GOODWIN, “sometime Vice-Chancellor of the University of Oxford,” lived between 1600 and 1679. His dying words were these:—

“‘All these died in faith.’ I could not have imagined I should ever have had such a measure of faith in this hour. No! I could never have imagined it. My bow abides in strength. Is Christ divided? No! I have the whole of his righteousness. I am found in Him—not in my own righteousness, which is of the law, but in the righteousness which is of God, which is by faith of Jesus Christ, who loved me, and gave Himself for me. Christ cannot love me better than He doth. I think I cannot love Christ better than I do. I am swallowed up in God.”

Dr. Robert Hawker said in his *Recommendatory Preface* to Goodwin’s treatise on “The Glories of Christ”:—

“The very name of Goodwin, where known, supersedes all necessity of recommendation. It will be very

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much to my honour to have my name thus connected with Dr. Thomas Goodwin.

“From the days of the Apostles to the present hour I verily believe the Church of Christ hath never been blessed with one more highly taught of God.”

The following is from the early part of Goodwin’s “Glories of Christ” :—

“Christ lived by faith as well as we do. When condemned by Pilate, then He exercised this faith in God his Father : ‘He is near that justifieth Me.’ And as in that his condemnation He stood in our stead, so in this his hope of justification He speaks in our stead also. For He, in dying and emptying Himself, trusted God with the merit of all his suffering aforehand. God trusted Christ before He came into the world, and saved many millions of the Jews upon his bare word. And then Christ trusted God again as much, for the salvation of both Jews and Gentiles, that were to believe after his death. In Hebrews ii. 12, 13, 14, 15, it is made an argument that Christ was a man like us, because He was put to live by faith like as we are, . . . in those words prophesied by Him, as spoken of Him by Himself : ‘I will put my trust in Him,’ as one proof that He was a Man like unto us.

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"This example of Christ may teach and incite us to believe. For did Christ lay down all his glory, and empty Himself, and leave Himself worth nothing, but made a deed of surrendering all He had into his Father's hands, and this in a pure trust that God would justify many by Him, as in Isa. liii. ; and shall not we lay down all we have, and part with whatever is dear unto us, with the like submission, in the dependence and hope of being ourselves justified by Him?"

There is a peculiar appropriateness to the present time (1907) in the following paragraph from Dr. Hawker's *Recommendatory Preface*, which was dated 1817:—

"I cannot send my feeble recommendation of this great man's writings abroad into the Church without remarking at the same time the peculiar favourableness of the present moment for the introduction of such works as Dr. Goodwin's. They will minister, under the Lord's blessing upon them, to guard the Lord's people against the flimsy religion of modern professors, and, by distinguishing the substance from the mere carcase of what is now called Gospel, to establish the minds of real believers in that faith which was once delivered to the saints."

"The Glories of Christ."

Evidently Dr. Goodwin regarded as chief among the glories of Christ, the meekness and lowliness of heart which constrained Him to "lay down all his glory, and empty Himself, and leave Himself worth nothing, but made a deed of surrendering all He had into his Father's hands, in a pure trust" in Him.

This is a truth not sufficiently taken into account in Evangelical theology, though it lies at the very foundation of God's revelation of Himself in Old Testament type and prophecy, and in the nature and character of the Lamb of God, who is the brightness of His glory and the express image of His person.

IV.

Notes on Phil. ii. 5-8.

THE paragraphs which follow are quoted, by permission of the publishers (*Messrs. Hodder & Stoughton*), from Canon Gifford on "The Incarnation," referred to above, and now out of print. The reader is requested to observe :

1. That the Emptying was our Lord's own act.
2. That the amended translations help the exposition.
3. That there are "attributes," *properly so called*, which are inseparable, and "relative attributes" which are "separable, from the Divine essence."
4. That Christ was the Elect Servant of God, but not the slave of man.
5. That 2 Cor. viii. 9 is a parallel passage to that before us, especially "became poor" is parallel to "emptied Himself."
6. That nothing other or less than *emptied Himself* is the fact

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stated in verse 7. 7. That the phrase *form of God* includes the whole nature and essence of Deity; and the phrase *form of a servant* signifies the whole nature and essence of humanity, sin only excepted.

The two-edged sword of the Spirit has been blunted, the point of the Apostle's exhortation in Phil. ii. 7 has been turned aside, by the paraphrase—for it is not a translation—given in the Authorized Version. Of this Bishop Pearson writes :—

“ Our (A.V.) translation of that verse is not only not exact, but very disadvantageous to the truth which is contained in it. For we read it thus :
‘He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men.’
Where we have two copulative conjunctions, neither of which is in the original text, and three distinct propositions, without any dependence of one upon the other; whereas, all the words together are but an expression of Christ's exinanition, with an explication showing in what it consisteth: which

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will clearly appear by this literal translation: '*But emptied Himself, taking the form of a servant, being made in the likeness of men.*' Where, if any man doubt how Christ emptied Himself, the text will satisfy him: By '*taking the form of a servant.*' If any still question how He took the form of a servant, he hath the Apostle's resolution, By '*being made in the likeness of men.*' Indeed, after the expression of this exinanition, he goes on with a conjunction, to add another act of Christ's humiliation: '*And being found in fashion as a man, He humbled Himself,*' etc."

On this Dr. Gifford says:—

"The same objection to the Authorized Version is strongly urged by the ablest of our English commentators, such as Bishop Ellicott, Bishop Lightfoot, and Dean Gwynn in the 'Speaker's Commentary.'

"We believe the right meaning of the clause to be that the Son of God did not regard his being on equal conditions of glory and majesty with God as a prize and treasure to be held fast, but emptied Himself thereof, becoming thus the supreme example of that willing self-sacrifice for the good of others which is the aim of the Apostle's exhortation."

THE SUBJECT.—"The Apostle, speaking of Him who was known to his readers under the name of Christ Jesus,

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asserts something which He did when in a state of existence described as *being in the form of God*.”—Hofmann.

THE FORM OF GOD. — “In the passage before us (Phil. ii. 6) *the form of God* is the Divine nature actually and inseparably subsisting in the Person of Christ.

“The force of the word *form* is extremely well expressed by Bengel: ‘In that *form of God* the Son of God was existing from eternity; nor did He cease to exist therein when He came in the flesh; but rather, so far as it concerns his human nature, began to exist therein. And since He was in that form, which is his own excellence as Lord, it was free to Him, even according to his human nature as soon as He assumed it, to be on an equality with God, to adopt such a manner of life and appearance as would correspond to his dignity, so that He might be received and treated by all creatures as their Lord; *but He did otherwise.*’

“In Bacon’s ‘*Novum Organum*’ he gives this definition of *form*: ‘The form of a nature is such, that given the form the nature infallibly follows. Therefore it is always present when the nature is present, and universally implies it, and is constantly inherent in it. Again, the form is such that if it be taken away the nature infallibly

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vanishes. Therefore it is always absent when the nature is absent, and implies its absence, and inheres in nothing else.' 'The form of a thing is the very thing itself.'

"For the interpretation of '*the form of God*' it is sufficient to say that (1) it includes the whole nature and essence of Deity, and is inseparable from them, since they could have no actual existence without it. And (2) that it does not include in itself anything 'accidental' or separable—such as particular modes of manifestation, or conditions of glory and majesty, which may at one time be attached to the 'form'; at another, separate from it. (3) The Son of God could not possibly divest Himself of the form of God at his incarnation without thereby ceasing to be God; so that in all interpretations which assume that 'the form of God' was laid aside when 'the form of a servant' is assumed, it is, in fact, however unintentionally and unconsciously, denied that Jesus Christ, during his life on earth, was really and truly God."

ON AN EQUALITY WITH GOD.—
"In the Revised Version the translation *on an equality with God*, instead of *equal with God*, as in the Authorized Version, is of great importance to the right interpretation of the passage. It cannot refer to the one unchanging

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nature or essence of Deity, but denotes the various modes or states in which it was possible for that nature to exist and manifest itself as Divine.

“Thus it is not the nature or essence denoted by ‘*the form,*’ but *the mode of existence* that is described in this second clause; and one mode of existence may be exchanged for another, though the essential nature is immutable. For example: St Paul’s own illustration in 2 Cor. viii. 9, ‘Though He was rich, yet for your sakes He became poor, that ye through his poverty might become rich.’ Here, in each case, there is a change of *the mode of existence*; but not of the nature. When a poor man becomes rich, his mode of existence is changed, but not his nature as man. It is so with the Son of God; from the rich and glorious *mode of existence*, which was the fit and adequate manifestation of His Divine nature, He for our sakes descended, in respect of his human life, to the infinitely lower and poorer *mode of existence* which He assumed together with the nature of man.”

THE DIVINE ATTRIBUTES.—“The Divine ‘attributes,’ properly so called, are neither really nor formally distinct from the Divine essence. The sum of the ‘attributes’ makes up the whole essence; they are therefore inseparable from the very existence of the *person*.”

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But the term 'attributes' may also be used in a relative and less proper sense, of which Bishop Pearson speaks as follows :

“ ‘It is also to be observed that from the operations of God in regard to his creatures there arise certain new relations, and from those relations certain titles are attributed to God.’ Among such relative attributes we may place the various manifestations of Divine power and glory to angels and to men.

“That Bishop Lightfoot was really thinking of these relative attributes is clear from his notes on ver. 7 : ‘He divested Himself, not of his Divine nature, for this was impossible, but of the glories, the prerogatives, of Deity : *emptied* (stripped) *Himself* of the insignia of majesty. The act expressed by *thought not equality with God a thing to be tenaciously held* is brought forward as an example of humility, and can only be regarded as such, if the expression *equality with God* refers to rights which it was an act of condescension to waive—*the relative attributes which are separable from the essence.*’ ”

EQUALITY WITH GOD.—“Thus Dr. Bruce says rightly : ‘Beyond all doubt, therefore, whatever *equality with God* may mean, it points to something which both the connection of thought

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and the grammatical structure of the sentence require us to regard as something He was willing to give up.'”

So Bishop Westcott on John i. 14: *The Word was made flesh*, writes:

“St. Paul describes it as an ‘emptying of Himself’ by the Son of God, . . . a laying aside of the mode of Divine existence.”

“From this again it follows that ‘equality with God’ denotes something which Christ already possessed as ‘*being in the form of God.*’ It is the condition of glory and majesty which was the adequate manifestation of his Divine nature, and which He resigned for a time by *taking the form of a servant.*”

“Tholuck asks, ‘Who ever employed the word *empty* in regard to the renunciation of something *not yet acquired*? Can you say that any one emptied himself of that which he does not yet possess? How much better, with the ancient school of interpreters, to refer *emptying* to an equality of condition with God, actually present, of which Christ resigned the use.’”

“*The being on an equality with God* was something which Christ possessed prior to his Incarnation, and then for a time resigned.”

SELF-EMPTYING OUR LORD’S OWN ACT.—“The position of the Greek words lays an emphasis upon the

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thought that the self-emptying was Christ's own voluntary act—an act corresponding to the precept in ver. 4, 'Look not every one on his own things,' and strongly contrasted with the idea of *a prize to be held fast*, in ver. 6."

"'Where,' exclaims Chrysostom, 'are those who say that He was under constraint and made subject? *Himself He emptied*, says the Scripture; *Himself He humbled*.'

"Accordingly, the only admissible interpretation is that which was given by the Synod of Antioch (A.D. 269), in the *Epistle to Paul of Samosata* before his deposition:—'On which account the same God and Man Jesus Christ, in all the Church under heaven, has been believed in as God, having *emptied Himself from being on an equality with God*; and as man of the seed of David according to the flesh.'

THE FORM OF A BOND-SERVANT.—

"On the meaning of '*servant*' in this passage, Bishop Lightfoot writes; 'For *man* the stronger word *bond-servant* is substituted: He, who is Master of all, became the slave of all. *Comp.* Matt. xx. 27, 28; Mark x. 44, 45.'

"But this reference of bond-servant is decisively rejected by Bishop Bull ('Primitive Tradition on the Deity of Christ,' vi. 21), a passage briefly referred to by Bishop Ellicott: 'It is to

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be observed that *the form of a servant* by no means signifies here a servile condition of man, in as far as it is opposed to the state and condition of a man who is free and his own master. For *the form of a servant* is here manifestly contrasted with *the form of God*. And in comparison with God every creature has the form of a servant, and is bound to obedience towards God. Hence the Apostle . . . presently adds, *became obedient*—namely, to God the Father.’

“Bishop Pearson is equally emphatic in rejecting this reference to human slavery: ‘It is a vain imagination that our Saviour then first appeared a servant, when He was apprehended, bound, scourged, and crucified. . . . Our Saviour, in all the degrees of His humiliation, never lived as a servant unto any master on earth.’

“The full significance of the title, *form of a servant*, is explained at great length by Dean Jackson in his admirable ‘Commentaries upon the Apostles’ Creed,’ bk. viii. capp. 7 ff., where he argues that when Christ ‘did in the fulness of time take our nature upon Him, He did wholly submit His reasonable will, all His affections and desires, unto the will of His Heavenly Father; and in this renouncing of the arbitrament of His will, and in the entire submission of it unto the will of His Father, did that *form of a servant*,

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whereof our Apostle speaks, formally consist.'

"The true meaning of *form* in the expression, *form of God*, is confirmed by its recurrence in the corresponding phrase, *form of a servant*. It is universally admitted that the two phrases are directly antithetical, and that '*form*' must therefore have the same sense in both.

"The argument to be drawn from this acknowledged fact is well expressed by Chrysostom in his Commentary on the Epistle: 'What then should we say in answer to Arius, who said that the Son is of other substance [than the Father]? Tell me, what is the meaning of this—*He took the form of a servant*? 'He became man,' says Arius. Therefore also, *subsisting in the form of God*, He was God; for the word used in both places is the same. If the one, *form of a servant*, is true, the other is true: *the form of a servant*, man by nature; therefore, *the form of God*, God by nature.

"If you ask how Christ emptied Himself, the Apostle answers, *Taking the form of a servant*. If you ask again how Christ took the form of a servant, the answer follows immediately, *Being made in the likeness of men*—that is, being made man, like unto us men, sin only excepted."

THE LIKENESS OF MEN.—"The

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expression, *likeness of men*, does not of itself necessarily imply, still less does it exclude or diminish, the reality of the nature which Christ assumed. That, as we have seen, is declared in the words, *form of, a servant*. Paul justly says, 'in the likeness of men,' because, in fact, Christ, although certainly perfect man (Rom. v. 15; 1 Cor. xv. 21; 1 Tim. ii. 5), was by reason of the Divine nature present in Him not *simply and merely* man, but the *Incarnate Son of God*.

"We thus see that the full and proper meaning of *form* is not less essential to the doctrine of Christ's true humanity than to that of his perfect Deity, as presented in this passage."

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From PRINCIPAL DUNCAN MACGREGOR,
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Many thanks for your book, which I have had much pleasure in examining repeatedly. The Epistle to the Philippians, unlike those to the Galatians and Colossians, does not seem at first to have a clear purpose, except to open up the care of a loving heart for the converts. Your view that dissension had arisen in the Church, connected with the doctrine of perfection, being made manifest in the feud between the two sisters Euodia and Syntyche, is well worthy of the fullest consideration.

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With much pleasure I have received and read your little volume on the Epistle to the Philippians; and I hope it may have a wide circulation. Anything that may help to further study and enjoyment of that remarkable Letter of St. Paul must be of value to the Christian Churches of all time; and in your "Key to the Epistle" you have certainly offered to your readers considerable food for meditation, and, I think, a helpful centre of thought. Even those who may differ from you in regard to certain points, such as "The Cause of Dissension" in the Philippian Church, will still be grateful to you for presenting to them a new field of thought; while in your essay on "God's Self-Emptying Servant" you have both reverently and suggestively treated one of the most difficult passages of St. Paul's writings. I have not with me Bishop Lightfoot's Commentary; but, if I remember rightly, he renders the words "Emptying Himself" thus—"Laid aside the insignia of Majesty"; but you (rightly, I think) suggest that, while the Lord Jesus did this, we must also think of "emptying" as relating to the inward part. Of course, the full meaning of the Lord Jesus',—who was very God of very God—"Emptying Himself" must ever surpass human expression; but many will, I hope, thank you as I do for your attempt to lead us into deeper consideration of this wonderful truth.

From LADY ALEXANDER SIMPSON,
Edinburgh.

I have just been reading your daintily got-up booklet as the setting sun was going down behind the Scotch firs and among the heather, and hasten to write to you. It is always interesting to get fresh light on any of Paul's Epistles. That to the Philippians seems to come so much the closer to us that we can imagine some of the company who were present when the Letter was first read in the church. The sixteenth of Acts had given us an insight into their life and character. The suggestion that the Letter was called forth by a "difference" between two of the earnest women of the flock is illuminative. The lesson of the Self-emptying of Christ needs to be constantly read anew, and from every point of view.

From MR. EUGENE STOCK.

I have read your little book on the Epistle to the Philippians with very great interest and pleasure. It seems to me emphatically a wise book, and ought to prove profitable to many. On your view that the friction between Euodia and Syntyche was the immediate occasion of the Epistle being written, we have a most striking illustration of the way in which God has in the Bible used documents of a (primarily) local and temporary nature to teach the profoundest truths to all generations. But whether this is so or not, you have drawn out the practical lessons of St. Paul's Letter with real impressiveness.

From MR. ALBERT A. HEAD,
Chairman of Keswick Convention.

Many thanks for so kindly sending me a copy of "God's Self-Emptied Servant," also a "Key to the Philippian Epistle," which I have read with much interest. Your thoughts upon "God's Self-Emptied Servant" are very suggestive and helpful. The unfolding of the

“Key to the Philippian Epistle” is both opportune and instructive, especially at the present time, when the Great Adversary seems so busy in sowing seeds of discord and disunion amongst the professing followers of Jesus Christ.

From PROFESSOR JAMES ORR, D.D.

I have read the little volume sent me, “God’s Self-Emptying Servant,” with much appreciation. It is interesting to see the stress laid on the little-noticed passage about Euodia and Syntyche, and the setting given to that passage in the light of the whole Epistle ; and the difficult subject of our Lord’s Self-emptying seems to me touched on with much prudence and practical effect.

From REV. ALEXANDER WHYTE, D.D.

May it be widely bought, and circulated, and read. Thanks.

From REV. DR. ELDER CUMMING.

I have read to-day your little book on “God’s Self-Emptying Servant,” with much interest. Its two parts are very distinct from each other—both are very important ; and with both you seem to me to have dealt with much insight and success. Whether the difference between Euodia and Syntyche be the real starting-point of the Epistle or no, it is at least interwoven with it all, and is traceable beautifully throughout. And in the very difficult questions arising out of the Self-emptying of our Lord, I think you have steered your barque with much caution, and, on the whole, with success. I should have liked a word or two of further explanation as to the question of knowledge, but it is involved and implied. The book is very fresh and very readable.

From REV. JOHN MCNEILL.

All preachers will be the better of a quiet perusal of both parts. You have written in an easy unforced style; but there is warmth and study and much reading in your work.

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I have read with great interest the last chapter in your new book. It is most suggestive and helpful, and I think a true explanation of a really difficult passage. The way you connect the passage with the general aim of the Epistle is most helpful.

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